a long time the public ministrations of a clergy which was called "a consecrated constabulary" were not taken seriously by the multitude. A century has failed to restore in France the consideration which even scoffers felt for the hierarchy antecedent to the Concordat; nay, more, the First Consul's augury has been largely fulfilled; but on the other hand, the former bitterness has never since been equaled.

Bonaparte's innermost thoughts were not at the time revealed; if indeed he had a clear and definite idea of his policy. Later explanations are, however, probable interpretations. Protestantism is at once sectarian and individualistic in its tendencies, Romanism makes for central unified control, secular as well as religious. The restorer of Romanism in France found consideration throughout Roman Europe for his later plans of imperial expansion. The clerical or white police of France was a model for the like institution elsewhere, as the military or black police of France became the basis of armed force everywhere. But the degree of spiritual mission yielded to the Pope was measured with a hand as sparing as that which doled scanty stipends to archbishops and bishops, now a prelacy of public functionaries which had once been princely in its incomes. Furthermore, the organic articles, which were nothing more nor less than consular decrees, were unsparing in their use of the police power for the control of public worship. No bull nor ecumenical ordinance was valid in France, no council nor synod could assemble within its borders unless authorized by government, nor could a prelate leave his diocese without its assent, even though summoned to Rome by the Pope. The temporalities of the church were in the hands of the state. Galled by such pitiless restrictions, the hierarchy winced and cried out, but France has remained inexorable. Later the cults